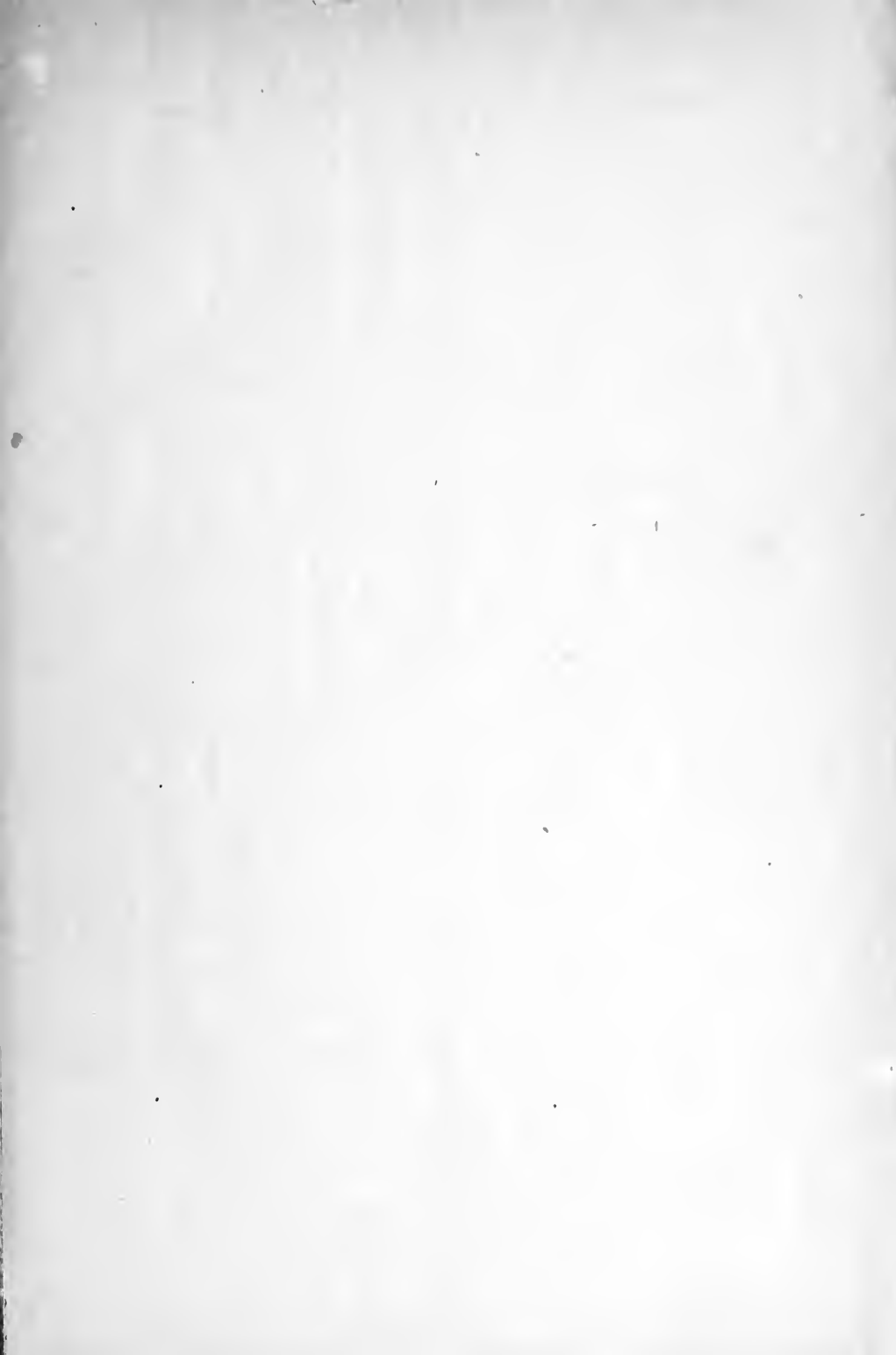


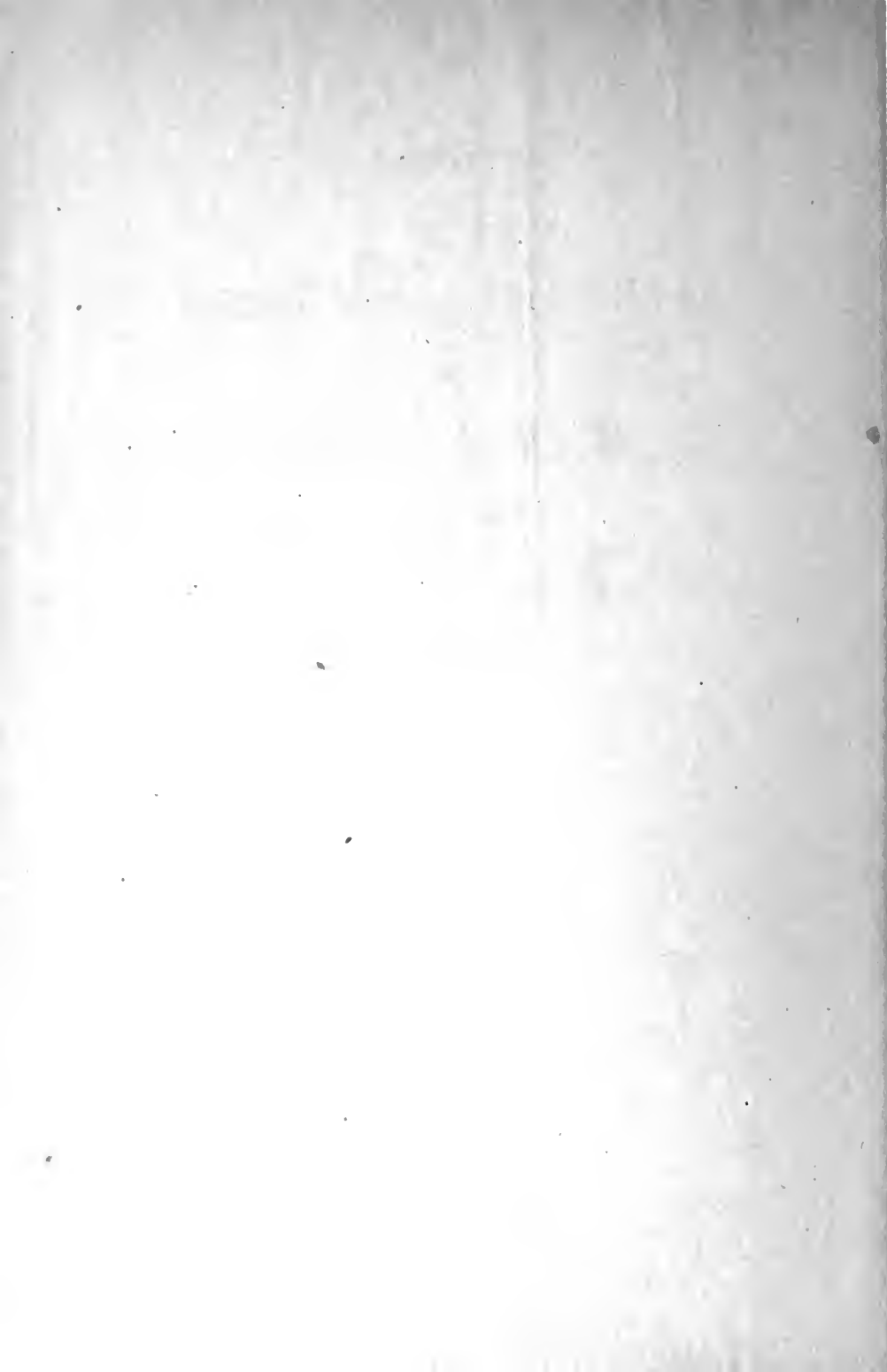
ALABAMA BAPTIST HISTORICAL SOCIETY

East Liberty Association

1899







PROCEEDINGS

OF THE

Sixty-Fourth Annual Session

OF THE

EAST LIBERTY ASSOCIATION,

HELD WITH

Beulah Baptist Church, Lee County Alabama.

OCTOBER 3, 4 and 5, 1899.

OFFICERS.

J. L. GREGORY, Moderator.....Dudleyville, Ala.
W. C. BLEDSOE, Secretary and Treasurer,.....LaFayette, “

The next session will be held with the County Line Church, Chambers County, Ala., beginning on Tuesday after the first Sunday in October, 1900. J. L. Thompson to preach the Introductory Sermon; J. O. Bledsoe, Alternate.

LaFayette, Ala.
PRESS OF THE SUN.
1899.



ERRATA.

The following names were inadvertently omitted from the list of ordained ministers: J. L. Gregory, Dudleyville, Ala., J. P. Hunter, LaFayette, Ala. and G. A. Hornady, Tuskegee, Ala.

In report on Religious Literature the last paragraph should read:

"Your committee recommend that our people take our own Alabama Baptist, the Foreign Mission Journal, the Home Field and put into their Sunday schools the literature of our Southern Baptist Convention. A great impetus would soon be given to every department of our work if these papers were read by our people."

Friendship and Rock Mills churches forwarded vouchers that came to the Secretary too late for insertion.

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MINUTES.

BEULAH BAPTIST CHURCH.

LEE COUNTY, ALA., Oct. 3, 1899.

1. The East Liberty Baptist Association assembled in sixty-fourth annual session in the meeting house of the Beulah Baptist church on Tuesday, October 3, 1899.

2. At 11 o'clock, a. m., the Moderator called the Association to order and the introductory sermon was preached by G. L. Bell, of Jacksons Gap, from 2nd Cor., 1st Chap., 3d and 4th verses.

3. At 1:30, p. m., the body re-assembled and for a half hour engaged in devotional exercises conducted by W. B. Crumpton.

4. The following named messengers were enrolled:

ANTIOCH—W. B. Bledsoe, S. R. Woodydy.

BEULAH—W. W. McGinty, T. C. Horn, W. L. Bennett, W. Sherman, W. D. Lynn, J. E. Yarbrough.

BETHLEHEM—G. L. Scales, E. Howell.

BETHEL, Chambers—J. D. Grady, W. M. Cole, Robt. Wheeler, E. C. Gauntt, J. L. Strickland.

BETHEL, Lee—J. T. Roberson, J. Hammock.

BETHEL, Tallapoosa—J. W. Partridge.

CUSSETA—W. J. Higginbotham, F. K. Middleton, J. M. Vernon, G. W. Shealey.

COUNTY LINE—W. E. McIntosh, T. J. Langley, W. G. Jarrell, J. D. Blanton.

CENTER—J. E. TeBow, W. A. Gilliland.

CAMP HILL—J. P. Seroyer, J. C. Jester, W. R. Dawson, G. W. McGinty.

DENSON—C. M. Sanders, W. H. Webb.

DADEVILLE—C. Shaffer, A. Burroughs.

EAGLE CREEK—A. Beck.

FARMVILLE—R. N. Botsford, W. S. Talbot, J. H. Cooper, T. A. Piper.

FIVE POINTS—By letter.

FRIENDSHIP—J. M. Johnson, G. W. McKinnon, A. V. Johnson.

FELLOWSHIP, Randolph—By letter.

FELLOWSHIP, Tallapoosa—T. H. Jennings.

HIGH PINE—T. A. S. Norris.

JACKSON'S GAP—C. Henderson, J. Austin.

LA FAYETTE—G. L. Griffin.

LANGDALE—W. G. Phillips, C. F. Crowder, J. C. Howe, E. M. Gross, Sr.

LEBANON—C. C. East.

LIBERTY—W. O. Orr, J. M. Richards.

LANETT—R. A. Gaines, M. L. Ellington, J. D. Norman, W. Millford.

MARY—Not represented.

MILLTOWN—J. L. Denney, C. C. Liles.

MT. ZION—E. Teel.

NEW HOPE, (Freedonia.)—H. A. Wimbush, J. D. Day, J. M. Veasey, E. P. Fuller, W. M. Smith.

PROVIDENCE—B. R. Simpson, J. S. Meadors.

PLEASANT RIDGE—W. C. Roeck.

Roanoke—J. Fausett, F. P. Nichols.

ROCK SPRINGS, Chambers—H. W. Hammonds, G. W. Newman, W. F. Abernathy, W. J. Johnson, Sam Newman.

ROCK SPRINGS, Tallapoosa—By letter.

ROCK MILLS—E. Sharman, L. Wilson.

RIVER VIEW.—M. A. Smith, J. R. Bradford.

SANDY CREEK—T. D. Lurceford, W. H. Merrett, J. J. Patton.

SHILOH—J. D. Leverett.

WAVERLY—W. E. Shealey, G. W. Ellington.

5. J. L. Gregory was elected Moderator, and W. C. Bledsoe, Secretary and Treasurer. (The Moderator in accepting the chair referred to the serious affliction of Bro. J. P. Shaffer, so long the Moderator, and an offering of \$32.15 was given as an expression of the love and sympathy of his brethren.)

6. Under the call of petitionary letters, Denson, Friendship, and Bethel, Tallapoosa, asked for admission into the Association. The letters presented giving satisfactory evidence of their soundness in faith and practice, each on motion was received, the Moderator giving the hand of fellowship and welcome to the messengers.

7. Correspondents and visitors were received as follows:

FROM HARRIS ASSOCIATION: J. W. Hamner, R. A. J. Cumbee, Robt. Adams, F. Williams

FROM TUSKEGEE ASSOCIATION: Z. D. Roby, G. E. Brewer, J. M. Love, W. T. Foster, W. S. Ward, N. Macon, S. Fears, F. T. Hudson, W. S. Adams, R. Adams, J. W. Wallace.

FROM CENTRAL ASSOCIATION: W. R. Whatley.

Visitors: W. B. Crumpton, Corresponding Secretary of the Alabama Baptist State Board of Missions, J. G. Harris, Editor of the Alabama Baptist.

8. On motion, any brother in good standing with his church was authorized to act as correspondent from this association to any other he might attend.

8. The following brethren were selected to represent the association at the State Convention to meet at Gadsden on November 8th 1899: W. C. Bledsoe, W. P. Cofield, G. L. Bell, A. S. Brannan, J. W. Partridge, J. P. Hunter, J. L. Gregory, W. E. Lloyd, C. Henderson, W. G. Jarrell, Geo. Shealey, W. A. Gilliland.

10. J. L. Gregory was chosen to be the messenger to the

Southern Baptist Convention to meet at Hot Springs, Ark., May 11th, 1900, with W. C. Bledsoe, Alternate.

11. The Moderator announced the following committees to report at this session.

ON RELIGIOUS SERVICES—G. L. Bell and the messengers from Beulah church.

ON FINANCE—W. R. Dawson, W. G. Jarrell, F. P. Nichols.

ON NOMINATIONS—W. C. Roeck, W. E. Shealey, Chas. Henderson.

12. The Association began the consideration of Reports of Standing Committees, and the Chairman read the following:

Report on Religious Literature.

This has been well called a reading age. If the people do not read that which is helpful, they will read that which is hurtful. The love of reading is in itself a good thing; to give it right direction is one of the responsibilities that is resting upon God's people. Some one has said "that if the wealth of the world were offered him in exchange for his fondness for reading he would spurn the offer." He who entertained that sentiment doubtless had reaped largely in the fields of good literature. With the world's wealth he would have been rich indeed; but how poor and dwarfed would his mind and soul have become.

Knowledge is food to the mind and it cannot expand and develop without it any more than can the body without food. Reading is one of the great, if not the greatest, sources of knowledge. If we were shut out from the printed page, how little could we ever know!

At the head of all religious literature stands the peerless Word of God. To read its pages prayerfully day after day gives that wisdom that makes us wise unto salvation. In it is the precious treasure of the Gospel and to know its teachings is the first great duty of every soul.

Placed next the Word of God is the large and ever increasing number of books, pamphlets, tracts, papers &c., that contain the consecrated thought and experience of the saintliest men and women the world has ever known. Precious indeed are the gems of knowledge that touch on all life's manifold experiences to be found in the pages of thousands of books and tracts and papers that flow in great streamers from the religious press of our cities. That pastors, Sunday School teachers, and christian parents have upon them a weighty responsibility, in the duty of seeing that the minds of other people—especially our young people, are fed and nourished by this food now so abundant and cheap, is a proposition that cannot be disputed. How are we meeting this responsibility? While good literature and religious papers are abundant and cheap, pernicious literature is equally abundant and cheap, and agents of the devil, alas! are frequently more industrious in

its circulation than are we in the distribution of the good.

Earnest attention is asked to their consideration, for many lives and homes are wrecked for all eternity by neglect upon our part.

Your committee recommend that our people take our own Alabama Baptist, the Foreign Mission Journal, the Home Friend and put into their Sunday schools of our Southern Baptist Convention. A great impetus would soon be given to every department of our work if these papers were read by our people.

J. O. BLEDSOE, CHAIRMAN.

13. The report, after being discussed by J. O. Bledsoe, W. C. Roeck, F. T. Hudson, J. G. Harris, W. B. Crumpton and J. D. Norman, was adopted.

14. The committee on religious services announced that W. E. Lloyd would preach at 7:30 p. m. after which adjournment was ordered until 9 o'clock, a. m., tomorrow. Prayer by J. L. Thompson.

15. W. E. Lloyd preached according to appointment. Text, John 21-16, last clause.

SECOND DAY.

Wednesday, 9 a. m.

16. The Association was called to order by the Moderator. Geo. E. Brewer conducted devotional exercises.

17. The consideration of the reports of standing committees was resumed and the chairman read as follows:

Report on Education.

There is no more important question to be considered or discussed before this body than the question of when, where and how we should educate our children.

While the world was a long time learning that the child grows into the man, we believe that the good people of East Liberty Association have accepted the fact and, "shall we educate?" is no longer a question with them, but when, where and how. The "when" concerning education is another solved problem. Youth is the seed time, early impressions are most lasting, and good influences may crowd out and take the place of possible evil influences, are unanswerable arguments in favor of early training.

Where some one may say that is the question, but it is not even worthy of a question mark, when we fully comprehend the situation.

First know what you want then go where they keep it.

There are two things that are dangerous to the individual and the nation. First; For material prosperity to outstrip our intellectual development. An eminent writer has said "we must

educate or we must perish by our own prosperity." The onward march of mind is one of the anchors to our personal and national safety. The second danger signal is the education of the head to the neglect of the heart. So many of our institutions of learning are making this mistake. Heart culture (by which we mean true moral culture) is the great force that secures our civilization. The former of these dangers will be averted by most any of our institutions of learning, the latter and most formidable is throttled by our own beloved institutions. The Judson and Howard.

It is not the province of this paper to describe these great institutions, nor tell what they have done, but if there is one here who does not know them, I will say they are our own great Baptist schools in Alabama. The one for our girls the other for our boys.

Other schools may be fountains of intellectual culture but are like Jacobs's well from which if we drink we will thirst again. Other denominational schools may give you a sprinkle from the true fountain but if you want to be immersed in the pure stream of moral training that flows out from sound bible doctrine, go to the Judson or the Howard. These were instituted, loved and supported by our fathers, and you have recently shown your love and appreciation by lifting a burden from them. Now give them an opportunity to bestow a great blessing upon you by educating your girls and boys.

The when and the where being settled if you would know how we would say go How(w)ard.

Ministerial Education claims its share of our means, and since it is so often the case that our most talented young men who are looking forward to the ministry, are not able to make the necessary preparation, we should certainly help them that they may in turn effectually help the world to Christ.

The Institute Board seems to be doing a great work and should share in our prayers and money.

C. S. ELLIS.

18. After discussion by C. S. Ellis, W. B. Crumpton, J. D. Norman and W. C. Bledsoe, the report was adopted. (Pending the discussion, pledges were made to help pay W. T. Davis' expenses at Howard College.—See close of minutes.)

19. On motion the reports on Missions and on Institute work were read, to be included in a general discussion.

Report on State Missions.

The State Board of Missions has for several years done excellent work in giving the Gospel to the destitute in Alabama. This department of Christian work has passed through many difficulties since its organization in 1875, but under God this Board has done more in shaping the destiny of our denomination in the State than any other agency. The good accomplished through

this board can be estimated only in Eternity. Your committee believes that the State Board of Missions has the sympathies of the great Baptist Brotherhood of the State. Since the organization of this board it has had some wise, faithful men to direct its affairs. It has been the aim of the board to look after the needy in all parts of the State, the rural district as well as the towns and cities. Evangelists have gone among the people, and have been very helpful to the churches and communities where they have preached. Colporters have done untold good in carrying into the homes of the people religious tracts, good books, bibles and testaments and talking and praying in the homes of the people. Many weak churches have been able to sustain faithful pastors by the aid of this board. Indeed the State Board of Missions is an indispensable agency in the development of our denominational affairs in the State. God bless the few brethren and churches that in the liberality of their hearts saw fit a few weeks ago to relieve this board of all financial embarrassments, and the Board will come to the Convention this year out of debt. But the fact that the Board is out of debt means a danger and brings a temptation to lethargy. Almost without knowing it we may feel that now the case is not urgent and that we may rest a while. Let us not be deceived, the Board will need money to prosecute its work. Send your contributions regularly to W. B. Crumpton, Corresponding Secretary.

Respectfully submitted,

GEO. L. BELL, CHAIRMAN.

(The Chairman of the committee accepted the following amendment to the report.)

We most earnestly recommend Lanett, with its rapid increasing population, as one of the most important mission fields in the State, and we beg the State Board to give aid at that point as soon as it can be done.

Report on Home Missions.

To the Home Mission Board of the Southern Baptist Convention has been committed the following fields: Our work on the frontier, the mountain districts of Tennessee, Kentucky and Virginia, the Indian Territory and Oklahoma, the destitute in the larger cities, the negroes of the South, and Cuba.

Our frontier field reaches from the Kansas line to the Rio Grande and thence along that river to the gulf. It is roughly estimated to be 1000 miles long and 500 miles wide. It is a section of varied resources and vast possibilities, and is being rapidly populated with immigrants from the older states and other portions of the world. It is hard to forecast the future of this inviting field, which is now white unto the harvest, and is calling for help.

The mountain district is estimated to cover an area of 100,000 square miles and that it possesses greater natural resources than any tract of 1000000 square miles to be found anywhere on the face of the globe. Most of the inhabitants of this section are Baptists. On

account of their isolation, they have made little or no progress for the past quarter of a century. They need schools, and more instructive preachers. The convention has authorized the Board to enlarge its work on this field, but the contributions from the churches have been so meagre that the Board has not been able to do what ought to be done.

Conditions have become such in the island of Cuba during the last few months that the enlargement of the work has become a necessity. As soon as it could be done after the close of hostilities between Spain and the United States, brother O'Halloran was stationed at Santiago, where for the first time the voice of a protestant preacher was heard. He began work on the 30th of September last, and by the 1st of January he had baptised one hundred and fifty persons. About this time brother Diaz returned to his work in Havana. Mission stations have been opened in several of the towns and cities, but we need to more than double our work in that beautiful island. Many of the people are ready to turn a way from Catholicism, and from the very nature of the case, are more inclined to accept the teachings of our denomination than any other. Cuba is no longer the down-trodden, priest-ridden country she once was. For the first time in her history, she has absolute religious freedom. No greater opportunity for missionary effort presents itself than the island of Cuba does today. Surely Southern Baptists will do their full share in laying hold of this opportunity.

It occurs to the mind of your committee that we are not as much interested in work among the negroes as we ought to be. They are here among us, not by any volition of their own; the providence of God which has led these people through slavery up to christianity and civilization, has a work for them in the future for which their preparation has not yet been completed. One hundred millions of their kindred on the continent of Africa await their coming. It is unreasonable to believe that in his own good time the voice of God will be heard bidding them go forward. In the minds of some of our most pious brethren, this is the key to the evangelization of the dark continent of Africa. This work certainly claims our prayers, our sympathies, and our money.

A summary of the work done by the Home Mission Board for the past conventional year is as follows:

Missionaries employed.....	653
Weeks of labor.....	17,424
Churches and stations.....	2,580
Sermons and addresses.....	64,718
Prayer meetings held.....	12,620
Religious visits.....	108,336
Baptisms.....	6,552
Received by letter.....	6,431
Total additions.....	12,983

Churches constituted.....	194
Houses of worship built.....	92
Houses of worship improved.....	252
Amount expended on houses of worship.....	\$71,027
Sunday schools organized.....	512
Teachers and pupils.....	14,768
Bibles and testaments distributed.....	17,104
Pages of tracts distributed.....	1,260,572

The number of missionaries employed this year was 653 against 467 last year. Baptisms this year, 6,552 against 4,739 last year. Total additions to churches this year, 12,983 against 9,509 last year. Sunday schools organized this year, 512 with 14,768 teachers and pupils, against 297 with 7,710 teachers and pupils last year. The amount raised and expended on the field for Home Missions this year is \$65,818.81 against \$54,251.04 last year. There have been collected and expended in building houses of worship on the field this year, \$50,050.33 against \$56,385.46 last year, making of money raised on the field, \$115,869.14 against a total raised on the field last year of \$110,636.50, an increase of \$5,232.64. In addition to \$50,000 raised by our missionaries and expended in building houses of worship on their fields, the Board has invested \$5,619.20 in cash in places of worship.

During the fiscal year of our Home Board ending the 30th of April last, the Baptists of Alabama contributed \$8,504.46 to Home Missions, which is a little less than eight cents per capita for this important work. These figures speak for themselves, and ought to shame us into more diligent effort.

Respectfully submitted,

J. L. THOMPSON,
F. P. BRADFIELD,
Committee.

Report on Foreign Missions.

William Carey stood in one crisis of modern missions—the inception; we stand in another and greater crisis—the consummation. He, almost alone turned his eyes to the perishing millions of India, with difficulties which seemed like inscendible mountains rising between him and the fulfillment of the hope nearest his heart; we stand in line with the mighty army of God proposing the world's conquest for Christ, with many of the obstacles which loomed up before Carey, swept away by the hand of Jehovah, while hundreds of consecrated men and women look into our faces, each pleading: "Send me! send me!" Are we not standing in the period of the greater crisis? The great commission comes with increased emphasis today to God's people than ever before since it fell from the lips of our risen Lord—increased emphasis because of the greater needs and the greater opportunities offered.

At the last session of the Southern Baptist Convention the Foreign Mission Board was instructed to "lay out its work for this year on the basis of an income of twenty-five per cent over last year." This means for the churches an increase of twenty-five per cent in contributions to foreign missions. Let us be sure that we do so. This year we gave to foreign missions \$230.62. When we remember that foreign missions is the very heart of missions, this amount is far beneath our duty. We are responsible for our pro rata of help to support missionaries in Italy, Brazil, Mexico, China, Japan and Africa. Tidings from these fields are full of encouragement. Eight hundred and forty-five baptisms the last year—by far the largest number reported in connection with our work in one year.

W. C. BLEDSOE, Chairman.

Report on Institute Board.

It is important that the work being attempted by any of our Boards should be fully understood by our people, so that they may intelligently determine their duty.

The Institute Board was created by our State Convention in 1897 and charged with arranging of Institute Work among the white preachers of the State.

The State Board of Missions recommended the creation of the Institute Board, that it might be relieved of the duty of conducting Institute Work and with hope that it might be done more satisfactorily and effectually by a separate Board.

Now what is the special work of the Institute Board?

It is a denominational effort to reach and help our field ministry, in sermonic study and in all else relating to the general performance of their duty. It is the hope of the Board that our work may tend to broaden the fellowship and acquaintance of our preachers that they may have the benefit of co-operation in all our great denominational enterprises.

To accomplish this, we think, would be an important achievement.

We conclude that this is the most important and hopeful work before the denomination and until it is accomplished by this or some other agency the denomination will work at great disadvantage.

To reach our preachers in the hope of accomplishing this desirable end we are holding institutes where the pastors are willing that they should be held and will make arrangements for entertainment, etc. We do not attempt to force the meeting upon the churches and pastors and hence they have not, apparently, been properly distributed over the State. See?

These Institutes are of five or six days duration. The instructions are attempted by lectures. Bro. G. S. Anderson is our Su-

perintendent of Institute Work, and delivers about ten lectures a each Institute on the law of discourse as applied in Sermon Structure. This is a new feature in Institute work and has been very helpful to our preachers attending our meetings. Other brethren deliver lectures on other subjects. We attempt to use our strongest men—pastors in our work. We mean to help our pastors and to do it with all our might, using the men we have in our employment and also our wisest and best pastors as we can. Some have helped us and some have ignored us. We still appeal to them for their aid. It is a fact that more than three-fourths of our pastors who are in charge of our village and country churches have been denied the benefits of special college and seminary training. They cannot now avail themselves of such training. The schools cannot reach them nor can they reach the schools. They are among our best ministers.

We have attempted to help our young men who could attend the schools. Why not attempt to aid these men on the field who are in the thick of the fight? We think they should be aided and quickly and earnestly. If it is done we must go to them on the field; this is what we are doing. Brethren, treat our work according to its real merit. That is all we ask. We are your servants to carry this work on and we can do only what your contributions and endorsements make possible. We have had three men on the field, Brethren G. S. Anderson, G. A. Hornaday and F. C. David. Bro. Hornaday having recently resigned from the work.

We asked the denomination for \$3,000.00 with which to prosecute the work. Up to date we have received about \$700.00 and have subscriptions for about \$1,500.00. At the time of our debt-paying campaign—God help and honor all the men of that campaign—somehow our Board was left out while we were about \$1,000.00 in debt. Now, Brethren, you see the situation and understand the work which we are undertaking, and we hope you will not esteem our Board immodest if we suggest that special attention be given our work now for a time so that with the other Boards we may come to the convention out of debt.

Funds should be sent to Dr. J. F. Purser, Office, Opelika, Ala. J. D. NORMAN, Chairman.

20. The reports were discussed by W. B. Crumpton. Pending discussion. Adjourned to 1:30 p. m.—prayer by R. A. J. Cumbee.

Afternoon 1:30.

21. The body met at 1:30 and was led in devotional exercises by J. L. Thompson.

22. The discussion of the reports was continued by J. D. Norman, W. R. Whatley, W. C. Bledsoe, Z. D. Roby, R. A. J. Cumbee, J. L. Gregory, W. P. Cofield and J. O. Bledsoe, and were then adopted.

23. Pledges for next year's work were taken. (See close of minutes.)

24. W. C. Bledsoe was requested to prepare a suitable notice of the death of Rev. John Cumbee and print same in minutes. (See close of minutes.)

25. J. L. Thompson called attention to the movement begun at last session of the Southern Baptist Convention looking to the celebration of the year 1900, and on motion the following committee was appointed to co-operate with other bodies as may be necessary and to arrange for the success of the celebration in this Association: J. L. Thompson, W. C. Bledsoe, G. L. Bell, A. S. Brannan.

25. Adjourned to 9:00 a. m., tomorrow—prayer by the Moderator.

THIRD DAY.

Thursday 9 a. m.

27. The Association met according to adjournment. Devotional exercises conducted by the Moderator.

28. Standing reports were still before the meeting and the Chairman read—

Report on Orphans' Home.

Relative to the claims of the Orphans' Home on us, some people unfortunately consider the office of the Home as merely a food and raiment institution. While this is a part of it, it is not all of it by any means. The religious or elective training of the fatherless and motherless, is the chief merit of the Home. Most anybody will pick up the little fellows, feed and clothe them, for the handy work contributed by them in the domestic relations of life. Let us care for the institution therefore, according to the real intent and meaning of it. As the days go by the demands for capacity to care for these unfortunate children increases; let us therefore enlarge and increase the facilities of the Home to every extent of all the possibilities developed by these needs.

A. S. BRANNAN.

29. The report was adopted after discussion by A. S. Brannan, W. C. Bledsoe, Z. D. Roby, J. D. Norman and W. T. Foster.

30. The Chairman read—

The Report on Temperance.

Your Committee on Temperance submits the following report: Temperance is a social as well as a religious virtue.

Intemperance is a social evil as well as a religious evil, and hence is made the subject of restrictive legislation.

As a menace to society the evil must be governed.

In God's providential government we see that He does not destroy evil, but rules it.

We must not say, that God can not destroy evil, except in the sense that He can not do what is not in accord with the purpose of His providential administration.

Temperance laws are after the Divine example as regulating and ruling the liquor traffic.

These laws do not destroy but only restrict the evil.

But their failure to destroy evil is no reason why they should not exist.

It is written of God's law against sin: "It could not do in that it was weak through the flesh," yet it was not abolished, but remains in force.

So temperance laws, though failing to work reform, should remain for social protection.

The only plan for uprooting and exterminating this evil is through God's gracious kingdom under His redeeming administration in the souls imperfectly illustrated in the lives of christian men and women.

If God's people would cease to patronize and sustain this evil, it would soon cease to exist.

It is a blight on our christian civilization, that we spend more for whiskey annually than we do for the spread of the gospel.

Your Committee would recommend that the church exercise a more rigid discipline in regard to this evil. This should begin with individual members. Each should remember that he is on holy ground in a church of Christ, and that it would be unworthy of his redeemed character, indeed be a shame to him, and a reproach to the cause of Christ to indulge in liquor drinking.

God hasten the time when the churches, as assemblies of saints, by the Lords help, and a firm discipline, make themselves models of temperance.

Respectfully submitted,

W. P. COFIELD, Chairman.

31. W. P. Cofield, J. D. Norman, W. T. Foster, W. R. Roeck, Z. D. Roby and J. L. Thompson discussed the report which was then adopted.

32. The Chairman read—

The Report on Sunday Schools.

Who are in the Sunday school of today, and how is the Sunday school of today managed? are simple questions of fact. Who ought to be in the Sunday school as the church Bible school, and how the Sunday school as the church Bible school ought to be managed are principles involving the whole theory of church activities. Both these lines of questionings have their practical value and demand recognition. With all the emphasis that has been given to the importance of Sunday school work, as a divine-

ly appointed means of getting a knowledge of the Bible, how common it is for a church member to feel that, if he listens to pulpit preaching, it matters little whether he has any part in the Sunday school or not. There is still a need of repeated declaration of the truth that the the Sunday school work in connection with the public worship of God is of primal importance in the church and can not be rightly neglected by any disciple who is capable of bearing a part in it.

It is exceedingly desirable that all the people be permanently connected with the Sunday school, as teachers or pupils, sometimes one and sometimes the other, according to circumstances. But it is not enough to have all the members of the church with all their children in the Sunday school, but let those who are not christians and all their children attend Sunday school. Let all the congregation, both old and young, with all their children, be found in the church, nearest to them every Sabbath for a systematic study of the word of God. Let the Sunday school be the connecting link, if there should be one, between herself and the world.

"How can we keep the young people from quitting our Sunday school when they have grown up?" was propounded to a Sunday school meeting some years ago. Quickly the answer came: "Build a wall of old folks between them and the door so high that they'll never climb over it." If some one will devise a plan that will induce the old people to attend Sunday school, it will not be necessary to ask how can we reach the children and young people.

In Alabama there are 125,000 white Baptists, with an enrollment of 39,821 in her Sunday schools—a large number of these are not church members; so there is not more than one-fourth or one-fifth of the Baptists in Alabama who go to Sunday school. This ought not to be. Closely connected with this question of the proper membership of the Sunday school, is the Sunday school's proper management—because the Sunday school is a department of the church, is one of its services, and its management is vested in the local church. The chief services of the church are worship, teaching and preaching. There is no reason why one of these services, more than another, should be under the supervision and management of the local church. And what does the Sunday school control and management involve and include? We think there are three things involved—control, direction and support; not one of these departments alone, nor two, but all three. Unless this be well understood by the church the Sunday school will not be properly managed. While the local church has control of the Sunday school it should, of course, be exercised with as little show and with as much considerateness as possible. The church which directs the Sunday school ought to make due provisions for its support and sustenance, including a provision of time for its exercises, of rooms for its gatherings, and money for its expenses. Until a church is ready to provide for the children of its own

household, its claims to control those children would not be well founded. A child that has been compelled from its very infancy to shift for himself is not likely to be won to enthusiastic submissiveness by the freshly put claim of his parents to govern him without giving him board and clothing. How many Sunday schools could say with the prodigal, "How many hired servants of my father's house have bread enough to spare while I perish here with hunger."

When the Sunday school has been well provided and acknowledged as the first-born son of the church—"no longer a bond-servant, but a son, and if a son then an heir," watched over, sympathised with and provided for the parent, whom it represents, then will no longer be a conflict of interest, of purpose, or of authority between these senior and junior members of the household of faith. "Having received the adoption of sons," the membership of the Sunday school will be ready to cry out with one voice to the church, "My father, thou art the guide of my youth." When the membership of the Sunday school includes the entire membership of the church and congregation, harmony of actions will come with the unity of life. The family and school and pulpit will co-operate in all good works for the upbuilding of the Master's Kingdom.

Respectfully submitted,

J. P. HUNTER, Chairman.

33. The discussion of the report was begun by J. D. Norman and participated in by A. L. Brannan, Z. D. Roby, F. P. Nichols and W. C. Roeck, and was adopted.

34. On motion the next session of the Association will be held with the County Line church, beginning on Tuesday after the first Sunday in October, 1900.

35. The following fifth Sunday meetings were located :

- (1). Camp Hill, October, 1899 ; (2). Friendship, April, 1900 ;
- (3). Roanoke, July, 1900.

36. The Committee on Nominations made the following report which was adopted :

We your Committee on Nominations report for Executive Committee, Dr. J. P. Shaffer, Wm. C. Roeck, James Johnson, G. J. Sorrell, Charles Henderson, Joseph H. Johnson and W. C. McIntosh.

To preach the next annual sermon—Dr. J. L. Thompson ; Alternately, J. O. Bledsoe.

We would respectfully recommend that the Executive Committee continue in the work of aiding weak churches in the bounds of the Association.

Respectfully submitted,

WM. C. ROECK, Chairman.

The Finance Committee made report as follows, which was adopted :

Report of Finance Committee.

The churches have sent up in cash and vouchers—	
For State Missions.....	\$ 370 69
For Home Missions.....	195 07
For Foreign Missions.....	230 62
For Institute Board.....	323 80
For Bible and Colportage.....	5 60
For Greensboro House.....	34 40
For Aged and Infirm Ministers, etc.....	27 33
For Ministerial Education.....	129 31
For Howard College.....	217 98
For Judson Institute.....	3 00
For Orphanage.....	295 37
For Minutes.....	63 37

Total\$1,893 54

We have examined your Treasurer's report and vouchers and find same correct.

W. R. DAWSON, Chairman.

38. The usual vote by standing was taken returning sincere thanks to the Beulah church and community for their hospitality.

39. The Moderator announced Standing Committees to report at next session. (See close of Minutes.).

40. The Secretary was allowed \$25 out of Minute Fund.

41. The Sixty-fourth Annual Session of the Association then adjourned to meet on Tuesday after the first Sunday in October, 1900, with the County Line church. Prayer by Z. D. Roby.

W. C. BLEDSOE, Sec'y.

J. L. GREGORY, Moderator.

Pledges for Next Year.

Antioch.....	\$ 35 00
Beulah.....	30 00
Bethlehem.....	60 00
Bethel (C.).....	40 00
Bethel (L.).....	No pledge.
Bethel (T.).....	10 00
Cusseta.....	100 00
County Line.....	100 00
Center.....	25 00
Camp Hill.....	75 00
Denson.....	8 00
Dadeville.....	190 00
Eagle Creek.....	20 00
Farmville.....	40 00
Five Points.....	10 00
Friendship.....	20 00

Fellowship (T.)	No pledge.
Fellowship (R.)	No pledge.
High Pine	No pledge.
Jackson's Gap	25 00
Lafayette	300 00
Langdale	25 00
Lebanon	20 00
Liberty	12 00
Lanett	40 00
Mary	5 00
Milltown	No pledge.
Mt. Zion	No pledge.
New Hope	60 00
Providence	20 00
Pleasant Ridge	20 00
Roanoke	250 00
Rock Springs (C.)	45 00
Rock Springs (T.)	No pledge.
Rock Mills	25 00
River View	15 00
Sandy Creek	30 00
Waverly	25 00
Total	\$1,680 00

Pledges to aid in support of W. T. Davis, ministerial student at Howard college. These amounts to sent to W. Bledsoe, Treasurer, by January 1, 1900.

Lafayette	\$15 00	County Line	\$10 00
Rock Springs (C.)	10 00	Antioch	5 00
Lanett	5 00	Bethel (C.)	5 00
Cusseta	10 00	Pleasant Ridge	2 50
Camp Hill	5 00	Bethlehem	5 00
New Hope	5 00	Lebanon	2 00
Dadeville	10 00	F. Williams (cash)	1 00
Farmville	5 00		
Total		Total	\$95 50

Financial Note.

The following contributions are reported from Sunday schools :

Beulah, for Missions	\$ 7 23
Bethlehem, "	14 11
Cusseta, " Sunbeams	6 48
County Line, "	15 50
Camp Hill, "	30 00
Jackson's Gap, "	5 00

LaFayette, “	40	54
Milltown, “	7	00
Fredonia	12	42
Pleasant Ridge	10	00
Roanoke	34	69
Rock Springs (C.)	8	00
Rock Mills, for Orphanage	10	10

Total.....\$201 07

The following contributions are reported from Ladies' Mission and Aid Societies :

Cusseta, for Orphanage	\$ 83	93
LaFayette, for Missions and Orphanage	91	77
Roanoke, for Missions	127	01
Rock Mills, for Sunday school literature	20	00

Total.....\$322 71

The contributions last year were.....\$1,964 51

This year.....1,893 54

Decrease.....\$ 60 97

Number baptized last year.....172

Number baptized this year.....154

Decrease.....18

Number of Sunday schools reported last year.....26

Number of Sunday schools reported this year.....27

Increase.....1

Number of Sunday school pupils last year.....2082

Number of Sunday school pupils this year.....1873

Decrease209

Points From the Letters.

“We had a good protracted meeting, and thought we were in good religious condition until we come to pay our Mission money.” Sandy Creek.

“General religious condition dull—members are lukewarm—no special meetings; ‘come over and help us e’er we die.’”—Rock Springs, Tallapoosa.

“We have fine Sunday school workers.”—Milltown.

“We are organizing to increase our work for the Master; our field is enlarging and responsibilities increasing.”—Lanett.

"On account of being without a pastor for about five months our report is not as full and complete as usual."—LaFayette.

"We have a good Sunday school and praying young men."—Fellowship.

"Interest in Missions is growing. We will double our usual contributions."—Friendship.

"We have called Bro. Arnold S. Smith for the ensuing year."—Dadeville.

In Memoriam.

ELDER JOHN CUMBEE was born August 2, 1826, in South Carolina. In boyhood his family removed to Merriweather County, Ga. At twelve years of age he was converted, but did not join the church until he was nineteen years of age, when he was baptized into the fellowship of the State Line church, Heard, Co. Ga. He was licensed by Fellowship church, Randolph County, Alabama, October 3, 1857, having then removed to Chambers County. He was ordained at this church, October 30, 1858. Elder Cumbee was for many years engaged in the active work of the ministry. He was a man of deep piety, staunch in the faith and true to every conviction. He died April 8th, at his home in Chambers county. In his dying hour he was calm and resigned and doubtless entered with great joy into the rest that remaineth for the people of God.

Standing Committees to Report to Session of 1900.

ON FOREIGN MISSIONS—J. L. Thompson, Chairman, W. B. Bledsoe, J. M. Vernon, T. J. Langley.

ON HOME MISSIONS—J. P. Shaffer, Chairman, A. S. Smith, Curry Shaffer, W. E. McIntosh.

ON STATE MISSIONS—W. C. Bledsoe, Chairman, J. H. Cooper, T. H. Jennings, J. D. Blanton.

ON INSTITUTE BOARD—W. E. Lloyd, Chairman, G. W. Shealey, W. G. Jarrell, J. D. Norman.

ON EDUCATION—W. P. Cofield, Chairman, C. C. East, J. L. Denny, J. M. Veasey.

ON ORPHANAGE—G. L. Bell, Chairman, J. B. Barrow, W. H. Webb, W. G. Phillips.

ON SUNDAY SCHOOLS—C. S. Ellis, Chairman, R. A. Gaines, W. C. Roeck, G. W. Newman.

ON TEMPERANCE—A. S. Brannan, Chairman, T. D. Lunceford, J. D. Leverett, W. E. Shealey.

ON RELIGIOUS LITERATURE—J. P. Hunter, Chairman, F. P. Nichols, Chas. Henderson, J. Fausett.

ON RELIGIOUS CONDITION OF THE CHURCHES—J. O. Bledsoe, Chairman, F. K. Middleton, J. W. Partridge, J. M. Johnston.

ON WOMAN'S WORK—Jos. E. Johnson, Chairman, J. B. Duke, C. M. Sanders, S. R. Woody.

Ordained Ministers.

Burden, C. J.	LaFayette, Ala.
Bedell, W. H.	Waverly, "
Brannan, A. S.	Roanoke, "
Bledsoe, Jas. O.	Jackson's Gap, "
Bledsoe, W. C.	LaFayette, "
Cofield, W. P.	Fredonia, "
Cox, G. W.	Roanoke, "
Davis, W. T.	East Lake, "
Ellis, C. S.	LaFayette, "
Gilbert, J. L.	Lanett, "
Lloyd, W. E.	Auburn, "
McCarley, J. A.	Blackman, "
Newman, L. L.	Jackson's Gap, "
Partridge, J. W.	Buttston, "
Robinson, W. A.	Waverly, "
Smith, E. C.	Fredonia, "
Shaffer, J. P.	Dadeville, "
Thompson, J. L.	LaFayette, "
Tucker, A. O.	Blackman, "
Weaver, G. F.	Louina, "

Licensed Ministers.

Guinn, J. M. K. Langdale, Ala.
 Jenkins, A. M. West Point, Ga.

Articles of Faith.

1. We believe in one only true and living God, and that there are three persons in the God-head—the Father, and the Son and the Holy Spirit.

2. We believe that the Scriptures of the Old and the New Testaments is the Word of God, and the only rule and faith of practice.

3. We believe in the doctrine of eternal and particular election, and the doctrine of original sin, and man's impotency to recover himself from the fallen state he is in by nature by his own free will and ability.

4. We believe that sinners are justified in the sight of God only by the imputed righteousness of Jesus Christ.

5. We believe that God's elect shall be called, regenerated and sanctified by the Holy Spirit, and that the saints shall persevere in grace and never finally fall away.

6. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are only subjects of the ordinances, and that the true mode of baptism is immersion.

7. We believe in the resurrection of the dead and a general judgment, and that the punishment of the wicked will be everlasting, and the joys of the righteous will be eternal.

8. We believe that no minister has the right to administer the ordinances only such as has been called of God, as was Aaron, and come under the imposition of hands by a presbytery, and in fellowship in the church of which he is a member.

